

AGODLIE
Sermon preched be-
foze the Queenes Maiestie
at Grenevviche the. 26. of
March last past, by Doctor
VVhitgift Deane of
Lincolne.
(. .)

Seene and allowed according to
the order appoynted.

*Studiosè sectemini veritatem in
echaritate.*

Imprinted at Lon-
don by Henry Bynneman,
for Humfrey Toy.

Anno. 1574.

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ched at Greenwich.

Textus. Io. 6.

Master, vwhen camest thou hither? Iesus answered them and sayde: verely, verely I say vnto you, yee seeke me, not bicaule ye saw the miracles, but bicause ye eat of the loaves and vvere filled. Laboure not for the meat vvhich perisheth, but for the meate vvhich endureth vnto everlasting life.



In the former part of this chapter, the Euangelist declareth that the people followed Christe into the wilderness, where they being fed with five loaves and two fishes. I did not only acknowledge him to be that Prophete that should come into the world, but also would haue taken him and made him a King. He sheweth likewise that the next day the people by ship passed ouer to Capernaum, where they syn-

John.

A. y. King

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ving Iesus, and maruelling at his strange kinde of comming thither (fo: they knewe that he came not in the same ship with his Disciples, and that there was no other shippe there fo: him to passe in) Demanded of him when he came thither, saying: Master, when camest thou hither? to whom Iesus answering sayde, verelye verely I say vnto you, yee seeke me, not bycause you sawe the myracles, but bicause yee eate of the loaves and were filled. &c. In which wordes two things are generally to be considered: the one is, the question of the people: the other, the answer of Chryst. In the question of the people, there are three things especially to be noted: they: inconstancie: their flatterie: & their curiositie. In the answer of Chryst, there is a reprehension, and an exhortation: the reprehension is this: Verelye verelye I say vnto you, yee seeke me, not bycause yee sawe the myracles. &c. the exhortation is this: Laboure not for the meate which perisheth. &c. of these poyntes I will speake (by the grace of G D) as breely as I can.

The first thing therefore that I note in
his

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this question of the people, is their inconstancie, the whiche that aunciente and learned Father Chrysostome gathereth of this, that when as the day before, after they had bene filled with bread and meat, they esteemed Chryste as a Prophete, and would haue taken him and made him a King: now hauing him in theyr presence, they neyther so greatly magnifye him, neyther offer vnto him anye Kingdome at all, but rather beginne to doubt of his omnipotencie and power, as though they had utterly forgotten his former myracles.

Auncient and learned interpreters doe ascribe this inconstancie of the people to two chiefe and principall causes: The one is, because the people (for the moste part) respect onely those things that are present, and are moste commonly allured wth presente commoditie or pleasure. An other is, because the people are oftener moued wth affection than reason, and ledde wth fantasie rather, and opinion, than with sounde proofes and certayne knowledge: and such motions as spring of

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c. 27.

present commoditie, and are grounded on-
ly vpon opinion, be but momentane and
sone passe away. Therefore sayth the wise
man in the. 27. of Eccle. *Homo sapiens insa-*
pientia sua permanet sicut Sol, stultus autem ut
luna mutatur. A wise man continueth in his
wisdom constant as the Sunne: but a foole
is altered and chaunged euen as the Moone.
By a wise man he meaneth suche as are
guyded with reason and knowledge: by a
foole he vnderstandeth, not those that lacke
the vse of reason, and be void of wit, but
those that follow affection rather than rea-
son, and are caried away with opinion and
fancie, not with sure proofes and certaine
knowledge: the whiche thing bicause the
people (for the most part) do, therefore are
they called the vnlearned and vnstable mul-
titude. And these be the causes why they
are so greatly delighted with noueltie, so
readie to embrace euery strange and new
kynnd of doctrine: these (I say) be the causes
why one and the selfe same thing and per-
son, can not long please them: but whom
to day by praising they extoll vp into hea-
uen, to morowe by dyspraising they caste
downe

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downe into hell.

Of this so great inconstancie, we haue a notable example, and a manifest pattern in this people that we haue now in hand: for the selfesame people that followed Chryst into the wilderness, & from thence John, ouer the sea into Capernaum, as it is euident in this Chapter, shortly after (as it appeareth in the same Chapter) utterly forsooke him, saying, *Durus est hic sermo: quis potest eum audire?* This is a hard saying: who can abide to heare it? only because he taught the not such things as pleased their fancies, and serued their sonde affection. And the same people which immediatly after their eating with him did acknowledge him to be a Prophet, and had a reuerent opinion of him: shortly after (as it is also to be seen in this Chapter) spake contemptuously of him, saying: Is not this Iesus the sonne of Ioseph, whose father and mother wee knowe? as though they should say, is not this Iesus the Carpenters sonne? what do we make so great account of him? Againe the people that spake here so louingly vnto him, and salute him by an honorable title, cal-

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48. ling him Rabbi: in the. 8. Chap. of his gospel speake most slanderously and opprobriously of him, calling him Samaritane, and saying that he had a Devill. And who they in this first Chapter, would haue taken and made a kyng if he had not conveyed himselfe from them: in that eyght Chapter they would haue stoned to death, if he had not withdrauene himselfe out of their company. To be short, the same people that in his iorney from the Mount towards Hierusalem so ioyfully receiued him, with spreading their garmentes and boughes of trees in the ways, and saluting him with a moste honorable salutation, crying Hosanna to the Sonne of Dauid: &c. hy. 21. not long after, preferred a murtherer and a seditious person besoze him, & with might and mayn cryed out, that he might be crucified. And this is the inconstancie euen of that same people; among whome Chyriste himselfe was conuersant: whome he so diligently taught, and in whose presence he had wrought so many and notable myracles.

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Of the like inconstancie the Apostle
S. Paule had experience: for y^e Galathiā
who were so greatly affected towarde
him when he first preached the Gospell
amongst them, that if it had bin possible (as Gal. 4.
he himselfe doth testifie) they would haue
plucked out their eyes and given them vnto
him, within a while after (being seduced
by false prophets & contentious teachers)
contemned and despised him. Whereby al
so it came to passe, that the Corinthians
were deuided into so many factions, wher
les some sayd, they helde of Paule, some of 1. Cor.
Apollo, some of Cephas, and some of Christ.
The like inconstancie appeareth to haue
bin in the people at all times, and in all a
ges. Let the ecclesiastical histories be per
used, and it wyll easely be proued, that
there was neuer Heretike so horrible, nor
Schismatike so pernicious, but that they
had numbers of the people to follow thē:
euen of the selfesame people that before
embraced the true and sincere doctrine of
the Gospell. Wherefore the Apostle Saine
Paule both forewarne his scholer Timo
thy hereof, and as it were, arme him a
gainst

A. b.

gainst

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gainst this temptation, saying: *Erit tempus cum sanam doctrinam non sustinebunt.* &c. The
 n. 4. ryme shall come when they wyll not abide
 wholesome doctrine, but they whose eares
 doth itche (that is, whiche are delighted
 with nouelties and newe inuented opini-
 ons) shall heape vp to themselves teachers
 according to their owne desires, even such
 as will satisfie their fancies, and applie
 themselves to their humors.

My meaning is not to condemne al the
 people of this crime, I know there be ma-
 ny both constant and godly: but I speake
 of the most part, and I declare that, which
 most commonly commeth to passe. It is
 reported of one Polycletus, a cunning I-
 mage maker, that he framed two Ima-
 ges, the one according to arte, the other
 according to the opinion of the people:
 and whē he had finished them, he brought
 them forth to be seene of the passers by,
 that he might heare their iudgements of
 them: it came to passe (contrarie to his
 expectation) that the Image made accor-
 ding to arte, was praysed euē of the peo-
 ple, and the other dyspraysed. Whereat
 Polycle.

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Polycletus marveling, sayde unto the people, *Atq̃ bane quam tantopere laudat ego feci, eam quam vtuperatis vos fecistis*: this whyche you so greatly commende I my selfe made, that whyche you so discommende, you your selues haue made: meaning that he made that whyche was made according to arte, and that the people made that, which was framed according to their fanſie. So that ſometime it may happen that the people iudge aright, & miſlike their former fanſies, though it be moſt rarely. I ſpeake this for two principall cauſes, the one is, that no man depend vpon the iudgement and opinion of the people whyche is ſo inconstant and variable: for (as Baſill ſayth) *Baſil. ad adol. centes.* he that wil ſtudy to pleaſe the people, had neede to be like vnto that Sophiſter of Egypt whyche coulde tranſſoꝛme himſelfe when he liſted, into any kind of ſoꝛme or ſhape. The other is, to admoniſh the people of **G D D** to take heede of this crime wher vnto they are ſo naturally inclined: not to be caried away with euery winde of doctrine: not to be delighted with ſuche teachers as ſtudy to ſatiſſie their ſolitarie affecti-

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affections, least it proue true that is commonly sayd, *Incertam scinditur studia in contraria vulgus*: the vnstable people is easelie drawn into contrarye opinions: least also that saying of Chrysostome be veresped, *Populus est quiddam ad instar fluctuum maris, varia & pugnante sententia septenmerò castatum*: The people is like to the waues of the sea, oftentimes tossed with diuers and contrarye opinions: But rather to bee constante in the trushe that they haue embraced, to holde fast the Gospell that is and hath bin truly preached vnto them, alwayes remembryng that whyche the spirite of **G D** speaketh to the Church of Philadelphia: *Tene quod habes, ne alius accipiat coronam tuam*: holde fast that whyche thou hast, be contente with that doctrine that **God** of hys infinite mercie hath opened vnto thee, least if thou beest not therewith contented, but seekest for farther nouelties, that whyche thou hast bee taken from thee, and geuen to some other that shall more thanksfully accepte it, and be better content with it.

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The seconde thyng that I note in
this people, is their adulation and flat-
terie, the whiche the most and best in-
terpreters do hereof gather, that the
people by asking Christe this question,
doe insinuate, that they marvaile at this
straunge manner of coming thither:
the whiche they doe to this ende, that
they might seme to be commenders and
praisers of his vertues and miracles,
and maruellers at his doings, and yet
their ende was nothing lesse. In this
manner dyd the Disciples of the pha-
rises assault him, when they came vnto
him with the Herodians to demaunde
whether it were lawfull to giue tribute
to Caesar, or no: they called him Master,
they sayd that he was true, and taught the **Way**
way of God truely, and had no respect of per-
sons: in words they pretended that wherby
they thought not in hart, and that is the
nature and propertie of all flatterers.
For it is truly sayd that *Adulator omnis est*
virtutis inimicus, & quasi clauum figit in oculo
eius cum quo sermones confert. &c. A flatterer
is an enimie to vertue, and dothe as it were
fasten

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fasten a nayle in his eyes with whome he talketh, and stoppeth his eares with waxe, least he shoulde eyther see, or heare the truth. It is most certaine that flatterie hath alwayes these companions wayting on it: Subtiltie and deceit: the blinding of him that is flattered: a note of seruitude: and the banishment of all honestie. S. Augustine sayth that *Adulator est crudelis & fallax*: a flatterer is cruell and deceitful: a flatterer is a present frend, & an absēt enemie: which undoubtedly is founde to be moste true in diuers of the people: for howsoever in p̄sence they seeme to commend or reuerence, especially those that be in authoritie, yet in their absence they are delighted to heare and to speake all euill of them. It is most certaine that Andronicus the Emperoure was wont to saye. *Vulgi aures insectatione aliorum quàm collaudatione magis delectari, & iniurias quàm rectè facta libentius legere, quamuis illas prolixa mendacia venditent, hac verò lux veritatis antecedit*: The eares of the common people are more delighted with the dispraise and discommendation of other, than with their praise and com-

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commendation, and had rather heare of their euill, than of their good deedes, although the one be vttered neuer so falsly, the other neuer so truly verified. Whereof we haue too great experience in these our daies: so; if a man in some congregations commend the magistrates and suche as be in authoritie, if he exhort to obedience, if he moue vnto peace, if he confirme the rites and orders by publike authoritie establisshed (though he doe it neuer so truly, neuer so learnedly) he shall scarcely be heard with patience: nay, he shall be sente away with all kind of opprobries and reproches: but if he nip at superiours, and reprove those that be in authoritie (though they be absent and not in place to beare) if he shall inueigh against lawes and orders establisshed, and talke of matters that tend to contention rather than edificatiō (though it be done neuer so vntruly, neuer so vnlearnedly, as commonly it is) they flocke vnto him like bees, they esteeme him as a God, they extoll him vp into heauen, even as the Corinthiāns and Galathians sometime did their false prophets and contentions

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Hous teachers: and yet notwithstanding do they colour and cloke this peuissh and sinister affection with dissembled gesture, countenance, and words, when they be in the presence of those that may hurt them, or do them good: and I would to God they did not deceiue some, whose office and dutie it were, rather to suppress this sonde affection, than to nourish it, especially seeing that it tendeth to two principall evils: disobedience towarde the magistrate, and flat Anarchie. But I may not stande vpon this poynte, onely I note it being therevnto moued by the writings of such learned interpresers as expounde this place.

The thirde vice that I note in thys people, is theyr curiositie, whyche appeareth in that they propounde so vayne and friuolous a question vnto Chrysste. The vanitie of the whyche question Cyrill setteth fwrthe in these wordes: Althoughe thys question (saythe he) signifyeth some affection of loue, yet is it but vnprofitable and childishe: neither oughte they to haue demaunded so vayne
and

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and vnprofitable a question of him, whose *Cirill in*
diuine power and vertue they had experi- *Ioan.*
ence of: and what profite could come vnto
them by asking this question: Therefore wise
men are to be asked wise questions, and si-
lence is better than vnskillfull talke. VVhere-
fore the wise man saythe, if thou be asked a- *Eccles. 5.*
ny wise question, answere, if not, lay thyne
hand to thy mouth, that is, keepe silence:
thus farre Cyrill. **W**hereby he vtterly
condemneth the bayne curiositie of thys
people in demaunding so frivolous a ques-
tion. The Apostle **S**aint **P**aule, spea-
king of the like curiositie, commaundeth
his scholer **T**imothie that he warne those
that be preachers, *ne aliter doceant*, that they
teach no otherwise, than the Apostle be-
foze had taught: that is, that they bzoach
no new or bayne opinions: and to the
people he willetth him to gyue warning,
ne attendant fabulis. &c. that they giue no eare *1. Tim.*
to fables and genealogies that neuer haue
ende, but ingender questions rather than the
edifying of God, which is in sayth: that is:
that they giue no eare to bayne and con-
fentious teachers and doctrines, whyche

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tend not to edification but to contention.

im. 2.

And in his. 2. Epist. 2. chap. he sayth, *Sultas & ineruditas quæstiones respue. &c.* auoide foolish and vnlearned questions, knowing that they ingender strife, *porro seruum Dei non oportet esse pugnacem*, the seruant of God must not be contentious: In which place the Apostle speaketh against such teachers as sought to win credite vnto themselves by boasting newe opinions. And in the. 1. epist. to

im. 3.

Timo. and. 6. chap. he sheweth the fruites that come of such questions, *ex quibus* (saith he) *nascitur inuidia, contentio. &c.* of the which there commeth enuie, contention, cursed speaking, vaine conflicts, euill suspitions. &c. And therefore well sayth Tertullian in his booke

tullian.

De præscript. aduersus heret. Nobis curiositate opus non est post Christum Iesum, nec inquisitione post euangelium: cum credimus, nihil desyderamus ultra credere, hoc enim prius credimus, non esse quod ultra credere debeamus. VVe neede not to be curious after we haue receyued Chryste Iesus, nor inquisitiue, after that we haue receyued the Gospell: when we belecue, we desire not to belecue any more, for this we first beleue, that there is nothing more that we ought

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ought to belecue. And in the same booke,
shewing what discretion is to be vsed in
mouing of questions, speaking of these
words, *Quærite & inuenietis*, seeke and ye shal
find, he saith: *ratio dicti huius in tribus articulis* Idem.
consistit, in re, in tempore, in modo: in re, vt quid
sit quærendum consideres: in tempore, vt quando:
in modo, vt quousq; igitur quærendum est quod
Christus instituit, vtq; quandiu non inuenis, & vt
tiq; donec inuenias: The reason of this saying
doth consist in three poynts: in the matter: in
the time: and in the manner: in the matter, that
thou consider what it is that must be inquired
of: in the tyme, that thou consider when it is
to be inquired of: in the manner, as how farre
it is to be inquired of: we must inquire of
those thinges that Chryste hath appoynted:
so long as thou hast not found them: and
vntill thou hast founde them. **Therefore**
sayth Chrysostome, *Vbi fides, nulla quæstio-* Chrysos.
num utilitas est, quæstio namque fidem tollit:
where sayth is, there is no neede of que-
stions, for questions destroye sayth. And all
this do the auncient fathers speake of
suche questions as are moued to stirre

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of strife and contention in the Church
of Christ where the Gospel is truly prea-
ched, and the sacraments rightly admini-
stered. Where therefore is first condemned
the vayne curiositie of the scholemen, who
haue pestered their volumes, & troubled
the Church, partly with vaine and fri-
uolous, partly with wicked and impious
questions: with vayne and frivoulous que-
stions, as these and such lyke: VVhether
the Pope be God or man, or a meane betwixt
both: whether the Pope may be sayde to be
more mercifull than Christ, bicause we reade
not that Christ euer deliuered any soules out
of Purgatorie, as it is saide the Pope to haue
done: whether God can make of an Harlote,
a virgin: whether such a number of Angelles
may be conteyned within the compasse of a
mans nayle: with infinite other of the same
sorte, wyth wicked and impious questi-
ons, as these: whether God in the beginning
could haue made the world better thā he did
or no: whether he could haue created mā so,
that he shoulde not haue sinned, and why he
did not: whether God coulde beget a sonne,
and after what sort: with such like. Of the
which

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which, & of al other like vnto them, Chri-
fostome giueth this censure & determina-
tion. *Quid si periculosum est de his que ille man-*
dauit curiosus indagare, extremumq; supplicium
curiosis est propositum, quoniam tandem defen-
sionem habituri sunt, qui ea curiose perscrutatur:
que sunt his multò & secretiora, & honorabiliora,
verbi gratia, quomodo Deus filium generauit &
&c. If it be dangerous to inquire curiously of
those things which God hath commaunded,
and extreme punishmēt is prepared for those
that be curious: what defense can they haue,
which curiously search those things, that are
much more secret and honorable than these
be, as, how God could beget a sonne? &c. And
I would to God this vaine curiositie had
only occupied the scholemē, and contained
it selfe within the Popish church, I would
to God it had not inuaded this Church al-
so: nay, I would to God it did not muche
more trouble the church of Christ now,
than it did in that time, for as much as the
it was only among those that were lear-
ned: now it hath inuaded the commō peo-
ple, most vnapt persons to deale in suche
causes. For nowe it is a question among

Chriofost
1. Rom.

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them, together, if a man be certainly perswaded y^e he is moued with y^e spirit, it be lawfull for him to do any thing that is contrary to the expresse cōmandemēt & woꝛde of God, as to kill: which once to imagin, is extreme wickednesse, & it is a mere Anabaptistickall fanisie, neither is it the spirit of God, but the spirit of the deuil that moueth such cogitations: for the spirit of God moueth a man to nothing that is contrary to the woꝛde and commaundement of God. Likewise, it is now disputed at every table, whether the magistrate be of necessitie bound to the Iudicialles of Moses, so that he may not punish otherwise, thā it is ther prescribed, nor pardon any offence that is there punished: which is most absurd, and contrary to al those places of scripture that teach vs the abrogatiō of the law: besides, it is contrary to the opinion of all learned men: and some of them (as nametly M. Caluine) do cal it a seditious opiniō, as indeede it is: for it tendeth to the ouerthrow of all, or at the least of the best cōmon wealthes that are now in Chyristendome. Moreouer it is doubted whether the magistrate is to be

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he obeyed for cōscience sake, or no: though
the Apostle S. Paule hath flatly determi-
ned the matter in the. 13. to the Romaines
where he sayth *Oportet esse subditos, non solum*
propter iram, sed etiam propter conscientiam: we
must be subiect, not only for feare of punish-
ment, but also for conscience. And the cōtra-
rary doctrine must needes rote out of the
heart of the subiect, true obediēce. It is al-
so doubted, VVhether the magistrate may pre-
scribe any kinde of apparell to the Minister,
without doing vnto him some iniurie: which
is too too much to strengthen the authoritie
of the magistrate. To conclude, it is now
called into controuersie, VVhether the chil-
dren of Papists and excommunicated persons
(notwithstanding their parents be Christians,
and cannot *mittere baptismum*, lose their bap-
tisme, as it is determined by S. Augustine
against the Donatists) ought to be baptised.
And whether the minister be of the essence &
being of baptism, & none to be counted mini-
sters but such as be preachers, so that whoso-
uer hath not bin baptised of a minister, of a pre-
cher, is not baptised: the which questiōs &
other such like, spring out of the scholes of the

Rom. 1

W. ity.

Ana.

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Anabaptises, and tend to the rebaptisati
on of all, or the most parte of those that at
this day are liuing. With these and such
like questions, partly impious, partly
haine and friuolous, is the Church of
Christe at this day maruellously trou-
bled: and men so occupie themselves a-
bout them, that they neglect those thinges
that pertain to their saluation, and fo-
get due obedience. Yea, it is come to suche
extremitie, that if any doe withstands
them in these questions (as they must be
withstanded, for the wise man sayth, an-
swer a foole according to his foolishnesse,
least he seeme to himselfe wise: and Basill
sayth, that we must answer cauelles, least
we by silence seeme to confesse them to be
true) he shalbe compted a worldling, a flat-
terer, a Papist: neither shal any thing be
omitted, that may sound to his reproche.
But on the other side, if any man consent
vnto the in such opiniōs, though he be an
blasphemer, an whozemonger, an extortioner, a
rogger, a swearer, &c. yet shal he be cōpted
zelous, & godly. I haue therfore to exhort
all that be godly in deeds, to take heed
of

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of this curiositie, knowing that it hath alwayes bene counted of all learned men a manifest note and token of a contentious nature, to make such stirres, and to moue suche controuersie about externall things, in that Church where the gospel is truly preached, and the Sacraments rightly administred. And thus much of y^e first part of this text, that is, of y^e questiō of y^e people.

The seconde parte is the answer of Christ, wherein (as I sayd) is contained a reprehension, and an exhortation. In the reprehension there are two things to be considered, the maner, and the matter. The manner of reprehending is noted of Chrysostome in these words: *Modestius coarguit. &c.* He doth modestly reprehend them, for he doth not cal them hellie Gods, or epicures, he doth not vpbrayde them with so many miracles which they neither followed nor marvelled at: but only he sayth, *Amen Amen dico vobis*, verely verely I say vnto you. &c. This modest kynde of reprehending the Apostle teacheth his scholer Timothie, when he sayth, *Argue, increpa, exhortare tam omni lenitate q^{ue} doctrina*: improue, rebuke, exhort with

B.v.

all

2. Tim

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Tim. 5.

al lenitie and doctrine. And in y first to Timothy the. 5. chap. teaching him how to vse himselfe in repprouing all sortes of men, he saith, *Seniore ue asperè obiurges*, do not bitterly rebuke an elder. &c. and yet there is a time & place, where and when the preacher of the word of God may vse sharp and seuerer reprehensions: but this is no place to speak of this thing: we haue rather now to consider y matter, than the maner, the matter that is repproued, than the maner of repprouing.

First therefore he doth couertly repproue their flatterie (whereof I spake before) as it is noted by y best learned interpreters, for he answereth not directly to their question: they asked him when he came thither, and he answered them, that they rather sought his meat than himself: so that he reprehendeth their adulation and flattering kind of questioning with him, whereby he declared that he nothing at all esteemed of the commendation of the people, or regarded their opinion of him: A worthy & necessarie lesson for al men to learne, especially such as be in authoritie (to wit) y they open not their ears to flatterers, nor
bunt

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hunt after popular fame & cōmendation.

Well saith Ambrose: *Prospiciendum est ne*

adulantibus aperiamus aurem, emolliri enim adulatione, non solum fortitudinis non est, sed etiam ignauie esse videtur: VVe must take heede that we giue no care to flatterers, for to be moued with flatterie is not only no pointe of valiantnesse, but an euident signe of a cowardly and dastardly minde. Chrysostome speaking of this sinister affection, saith that it is an vn- tolerable drunkennesse, and that whomsoever it hath subdued, it maketh him almost incurable. In the same place he compareth it to certaine Images, which are gorgeous and beautifull without, but emptie and bayne within, and therfoze he saith that such flattering commendation may aptly be called bayne glozy, *quia nihil in se habet aut clarum aut gloriosum:* bicause it hath in it no substance nor pith. In the same place he earnestly behozteth both ecclesiastical and secular persons from this vice: ecclesiastical persons, bicause it driueth the from the truth, & casteth the into error, it ingendyeth in them pryde and arrogance, the roote and mother of all sedes, schismes, contentions,

and

Amb. Dr.
offic. lib. 1.

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and heresies. For while the people com-
mende their life and doctrine : whilst
they call hypocrisie, holynesse: arrogancie,
simplicitie: wrath, zeale: disobedience, con-
science : schisme, vnitie : wordes, matter :
ignozaunce, learning : darkenesse, lyght :
it so puffeth vp the myndes of their tea-
chers with an opinion of themselves, that
they dare be holde to propound any thing,
so that it tast of noueltie, & please the peo-
ple, though it tende to the disturbance of
the Church, the contempt of Magistrates,
and the breache of good lawes and orders.
Therefore by the olde Canons it was de-
creed that those Clearks, which either flat-
tered themselves, or gaue eare vnto flatter-
ers, shoulde be deposed without hope of
restitution.

And as it worketh this effect in men of
the clergie in matters Ecclesiasticall, so
doth it worke the like effecte in ciuill per-
sons in matters ciuill. For it breedeth in
them Ambition, the roote of rebellion and
treason. It moueth them, not to be content
with their state and calling, but to aspire
to greter dignities, and to take those things
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in hande which commonly turne to theyr
ruine and destruction. And in whome hath
not popularitie wrought these effectes : or
whoever fell into these inconueniences,
but such as first were prouoked ther vnto
by the flattering of the people ? But my
meaning was not to speake much of this
matter : this only I thought good to note,
and to admonishe all (but especially those
that be in authoritie) by the example of
Christe, not to giue eare to flatterers, nor
to be delighted with the commendation of
the multitude.

An other thing that he reproveth in the
people (which is in deed the chief and prin-
cipal) is, that they sought him not with that
mynde, nor to that end, that they ought to
haue done : and therefore he sayth, verely
verely I say vnto you, ye seeke me, not bicause
you haue seene the miracles, but bicause you
haue eaten of the breade and are filled : as
though he shoulde say, ye seeke me not a-
right, ye seeke me not to learn of me those
things that pertaine to eternall life : but
you seeke me to haue your bellies filled :
an euident argument hereof is this, that
you

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you are more moued with yesterdayes fantastie, with yesterdayes bread and meat, than with all the miracles that I haue wrought among you, and all the exhortations that I haue made vnto you: and therefore you seeke not me but your selues. In the person of this people, Christ reproveth all those that seeke him not aright, y^e seeke him not with a sincere affection, but for some worldly respect and comoditie. Such was Simon Magus, who ioyned himselfe to the Apostles, was baptized and pretended great zeale, onely that he might gaine something therby, as it is euident in the. 8 of the Actes. Suche was Demas also, of whom the Apostle speaketh. 2. Tim. 4. Demas hath forsaken me, imbracing this present world. Such are they whose religion consisteth in words, not in woorkes: in contention, not in peace: in contempt, not in obedience: who vnder the pretence of zeale, seeke their own libertie: vnder the colour of religion, seeke confusion: and with the shadowe of reformation, cloake and cover their vsurie, their ambition, theye myndes desirous to spoyle the Church. All which

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which Chryst in the rty. of Mathew, com- Math. 13
pareth to the stonie ground, wherein the
seede being sowne prospereth for a time, so
long as there is any moisture, but when
the Sunn wareth hote, and the moisture is
dried vp, then doth the seede wither away,
and becommeth vnpromitable: eue so they
(while there is any moisture left, that is,
as long as they can hope for any commodi-
tie to come vnto them by the professing
of the Gospell) seme to passe all other in
zeale, but when the sunne wareth hote, &
y moisture is dried vp, so that they ca suck
out no more gaine, but must now suffer &
indure persecution for the Gospell sake,
and lese that they haue, they ware mar-
uelous cold, and suffer the seede vtterly to
decay. It is most truly said of Saynt Au-
gustine, *Boni ad hoc vtuntur mundo, vt fru-* Aug. 33
tur Deo: Good men vse this world, that they et ciuit. 8
may enioy God: that is, Good men may en- cap. 7.
ioy & vse the commodities of this world
so, that therby they may be more able to do
their duetie towarde God. *Mali autem con-*
tra (saith he) vt fruuntur mūdo vt i volunt Deo:
con-

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contrariwise euill men will vse God, that they may enioy the world: that is, they will pretende religion & godlynesse, that they may gaine ther by some woꝛldly commoditie. Suche there haue bene in this Church of England euē within our memorie, who whilest there was some commoditie to be looked for by the dissolution of Monasteries and such like places, were bitter enemies to the Pope, and pretended to be earnest professors of the Gospel: but the same men after ward (whē this hope was past, and the time nowe come when they must suffer for the Gospel, and leaue that whiche before they had gotten) did not only not professe it, but persecuted those that were professors. And may there not be suche (thinke you) at this time, who would not seeme only to fauour the Gospel, but verie earnestly to seeke refoꝛmation, onely because they see the newe platfoꝛme sende to the spoyle of Colledges, Churches, Bishoppicks. &c. whereby they suppose that they might procure vnto themselues no small aduantage: Surely it is to be thought that if they were once frustrate of this hope,

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hope, the waywarde and contentious scale
of many would soon decrease. And how shuld
we otherwise iudge of diuers, who being
scarcely as yet deliuered fro y^e suspicion of Pa-
pistrie in matters of substance, woulde now
seeme to condemne this church of imperfec-
tion, because it retaineth some accidentes ba-
sed in Papisme: or of those, who when as
they could neuer abide such as haue hitherto
faithfully planted and preached the Gos-
pel in this kingdom, would now seeme fau-
tors and patrones of those that are wholly
occupied in disturbing and disquieting the
peace of y^e Church: or of those, who hauing
in them no sparkle of godlinesse, being Dris-
kards, Swearers, &c. being (I say) of so large
a conscience towards themselves, yet are so
precise in other mens doings, that they can
not abide to haue the wear, no not a square
cap: we may say vnto them as Christ sayd
vnto the Pharisses: Ye hypocrites, ye stumble
at a strawe and leape ouer a blocke: ye straine at
a Gnat, & swallow vp a Camell. I feare it may
be truly verified of this time that Augustin
spake of his time: *Quam-multi hodie non qua-*
runt Iesum, nisi vt illis benefaciat secundum ipsas:
vix queritur Iesus propter Iesum: propter carnem

Matt

Augu

C.j.

ques

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Images, praying to Saints, the Popes supremacy, and such like: and you haue not belened vs, no; harkned vnto vs. But now that we begin to teach you these things that tende to your owne commoditie, and to confection, you magnifie vs, you commend vs, you make vs Gods, nay, you make vs Devils, for you so puffe vs vp wth vaine glorie, that we know not our selues. *O gula incredibilem auiditatē, & unsatiable desire to spoile, & couetousnesse: non queritis Iesum propter Iesum. &c.* you seeke not Iesus for Iesus sake, ye seeke him for the fleshe and not for the spirite: *non queritis iustitiam propter iustitiam, sed propter crapula:* yee seeke not rightuousnes for rightuousnesse sake, but for the bellies sake. Therefore seeke Christ, not for any temporal commoditie, but for himself: least it be as truly said of vs as it was of the Iewes, yee seeke me, not bicause ye haue seene the miracles, but bicause ye haue eaten of the bread and are filled. And thus much concerning the reprehension that Christ here vseth.

Now foloweth his exhortation: Labor not for the meat that perisheth, but that remaineth to eternall life. By the meat that perisheth, our sanio; Christ vnderstandeth al those things

C. ii.

which

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Which pertaine to this life temporal: by the
meat that endureth to eternall life, he compre-
hendeth all those things that be spirituall, &
wherewith the soule is nourished to eternall
life. He doth not here forbid men to labour
for those things that pertaine to this life tē-
poral, but he admonisheth them to preferre
those things that belong to the life eternall.
It is a negatiue by comparison, which doth
not simply denie, but in the way of compa-
rison. So when he sayd to Martha, Martha
10. thou troublest and busiest thy selfe about many
things, but ther is but one thing necessarie. &c.
he dothe not condemne in Martha hir dili-
gence in receiuing of him, or the office of ci-
uilitie whiche is to be exhibited towarde
strangers (for it was commented in Abra-
8. ham Genesis. xviii. and is prescribed vnto
vs Heb. 13.) but he teacheth hir that she
34. ought not so to be occupied about these ex-
ternall offices of ciuilitie, that in the meane
time she neglect those wholesome exhorta-
tions that hir sister Marie attended vnto.
In like manner, when Christ sayth, If any
14. man come vnto me and hate not his father and
mother, &c. he cannot be my disciple: His mea-
20. ning is not that we should hate our Parents,
whome

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Whome we are commaunded to reuerence
and to loue, but he only speaketh in the way
of comparison: that is, that we be so affected
towards our Parents, that we pferre the
loue of God befoze them: and that (if the case
so stand) we rather sczake them for Chri-
stes sake, than Christ for their sake. *Chrise*
Wherefore Chrysostome iustly reprehendeth those *Ioan.*
y abuse these words of Christ in this place
to the defense of their idlenesse and sloth-
fulnesse, and sayth that in so doing they doe
but peruert the scripture: wher also he pro-
ueth by sundry places of the scripture (as. 1.
Thes. 4. 2. The. 3. Eph. 4. Act. 20. all whiche
for breuities sake I passe over) y it is law-
ful to labour for external things: and in the
end he concludeth that the true meaning of
Christ in this place is nothing else but this,
that we prefer heauely things befoze earth-
ly things, according to that which is writte
Mat. 6. Firste seeke the kingdome of heauen *Mat.*
and the rightuousnesse therof, and then al these
things shall be ministred vnto you.

Many reasons may be alledged, why we
should prefer heauely things befoze world-
ly things. First worldly things are but mo-
mentanie, they haue no continuance, *Magna*
momento ruunt, though they be neuer so preci-

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ous, yet are they soone decayed: to daye, as a
 beautiful floure, to morrow, as the wither-
 ed grasse: now, as the burning fire, and by
 and by, as the dead and quenched ashes. *Vo-*
luptas & honor finem habebunt: pleasure and ho-
 nour haue their end: but heauently thinges re-
 maine and continue for euer. Therefore saith
 Saint Paule, Gal. 6. *Qui seminat in carnem,*
de carne metet corruptionem. &c. he that soweth in
 the flesh, shall reape corruption of the flesh: but
 he that soweth in the spirit, shall reape eternall
 life of the spirit. That is, those that labour
 for such things as pertaine to the flesh, shall
 reape only that which is mortall and fari-
 eth not: but those that labour for things per-
 taining to the spirit, reape that, that conti-
 nueth for euer.

Secondly, worldly things how pleasant
 soeuer they are and delectable, yet in the end
 they ware lothsome: *Omnia mundana quantum
 uis dulcia, amarescant*: All worldly things howe
 pleasant soeuer they be, in the end waxe bitter.
 Yea the perfectest pleasure that can be in
 worldly thinges, is mixed with sorrow. Ri-
 ches are gotten with labour, kept with care-
 fulnesse, & lost with griefe. Therefore saith
 epist. S. Augustine. *Si uana seculi huius in experta co-*
cupisti, experta contemne: fallax est enim in eis sua-
 uitas

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vitas, & infructuosus labor, & perpetuus timor,
& periculosa sublimitas: initium sine prudentia, &
finis cum penitentia. Ita se habent omnia que in ista
mortalitatis erumna, cupidius quam prudentius ap-
petuntur: If thou hast desired the vaine things of
this world before thou hadst experience of the,
nowe hauing experience, contemne them: for
there is in them deceitfull pleasure, vnprofitable
labour, perpetuall feare, dangerous dignitie, or
promotiō: the beginning is without wisdom, and
the end with repentance. This is the con-
dition of all these things that in this miserable
mortalitie are more greedily, thā wisely desired.
But heavenly things are void of all suche
greefe and sorrow.

Thirdly, what will it profite a man to win Mat
the whole world, and to lose his owne soule: or
what shall he gaine, if he feede and pamper
his body with delicates, and suffer his soule
to perish for hunger?

To conclude, we are but straungers in
this world, and therfore we must so behaue
our selues as those that are in a strange
cōtrie, who though they provide for things
necessary for a time, yet their desire & intēt
is to retourne home to their owne naturall
countrie againe: euen so we, though we in-
toy those things that are needefull for this
present

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presente life, yet must we not so fixe our
 minds vpon them, that we be withdrawen
 from that earnest desire that we haue to re-
 turne to our owne countrie. There is a great
 number reasons moe may be giuen, why
 we shoulde prefer heavenly thinges before
 earthly thinges. But how few are there that
 consider them: It is reported of Pambo, that
 when he sawe a woman decking hir selfe
 with costly aray, he wept bitterly: and be-
 ing demaunded the cause of his weeping, he
 said that one cause was, for that he himselte
 was not so desirous to please Christ his sa-
 uiour, as this woman was to please mortall
 men: nor he so careful for eternal thinges, as
 she was for earthly and corruptible thinges.
 But what would he say if he liued in these
 dayes, when not one or two women, but al-
 most all mankind do only labour for this,
 that they may please men, and provide for
 those thinges that pertain to the bellie: Ne-
 cessary therfore is this exhortation of Christ
 labour not for the meate that perisheth, but
 that remaineth to eternall life, the which the
 sonne of man will giue vnto you: to whome
 with the father & the holy Ghost, three per-
 sons and one God, be all honoꝝ and glorie,
 now and for euer. Amen.